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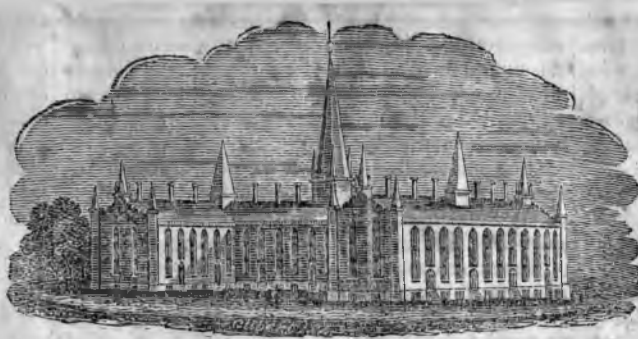


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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. III.

GAMBIER, OHIO, FRIDAY, OCTOBER 19, 1832.

NO. 6.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the Boston Recorder.

MR. EDITOR.—The following lines were put into my hands a short time since, by a friend. I know not the author of them; but believe they have never been published. Should you think them worthy of a place in your valuable paper, you are requested to insert them. Yours, &c. A.

LINES ADDRESSED TO A MISSIONARY.

Hast thou considered well thy purpose?
Art sure thou knowest what 'twill be
To give up all? Thy friends, thy home, thy country—
All that makes the cup of life delightful?
Canst go and not look back? Canst unresentingly
Endure the scoffs of those who little know
Or care about the wanderings of Israel?
And wilt thou,
In that foreign land, use all thy strength,
To gather those who crucified the Saviour?
And when they turn their backs and laugh at thee,
Wilt thou e'en then say “Jesus” to them?
And when thou faintest and art weary,
Wilt thou e'en then be sure, and never yield
Or be discouraged? Wilt thou submit,
When laid upon a feverish couch, and no one there
Perhaps to wet thy burning lips; or when
Thy weak and wandering reason cannot find
The promises of God, to read them fresh
From the blest book where they are written?

And when an awful chill comes over thee
And thou dost think it may be death, canst bear it
That no friend is nigh, to pray that God would take
Thy parting spirit to himself? And canst thou then
For want of friendly hand to do it for thee,
Put thy own finger on thy failing eyes?
And canst thou die? Just in the prime of life
And height of usefulness, in meek submission
Go to perish in the grave?

Hast thou considered well these sorrows,
Yea and more; a thousand more and greater?
And dost thou bid them welcome all?
Then go—go, and thy God be with thee;
Go—and thou shalt know far more of happiness
Than we who sit at home, and bless ourselves
That we have heard of God, and idly wish
Others might know, and serve him too.
Go to thy labors—to thy grave.

Thy race it will be short,—but there's a prize to win
Thy battles are soon over, and a crown of glory
Waits for thee in Heaven.

MISSIONARY.

MISSION TO GREECE.

We solicit the particular attention of our readers to the following letter of Mr. Hill. The accounts of Mrs. Hill's illness are distressing, especially in connexion with the causes by which it has been produced. Her charge is evidently too great for her strength. We are informed that a lady well qualified for the situation is willing to go out to her assistance if appointed to the situation. The Executive Committee will of course be willing to make the appointment, if there is a prospect of obtaining the funds to defray the requisite expense. We trust they will have sufficient confidence in the liberality of those who support the Mission to provide the necessary aid for Mrs. Hill, and that their confidence will not be misplaced. We hope the friends of the Mission will exert themselves immediately in its behalf. Funds are still wanted and wanted immediately for its support.—Episcopal Recorder.

Extracts from a letter from the Rev. J. H. HILL, dated Athens, June 13, 1832.

Dear Frances has charged herself to reply to —, but she cannot do it now, on account of a rather severe indisposition which has brought on so great debility as entirely to deprive her of the pleasure of writing by the present opportunity.

* * Her disorder was threatened inflammation of the chest, produced by a violent cough, which has lasted now two months, and which no remedies have yet been able to conquer. Her labours

in the school have been incessant, and it has been quite impossible to prevent it. She has no assistant but Elizabeth, who is a girl of thirteen years, and she has 110 scholars. To add to her embarrassment, an American gentleman came to visit Athens just as she was taken sick, and out of the three families here, happened to be directed to ours. * * The day after his arrival, he broke out with small pox. It was too late to avoid it.—Our house was put in quarantine. Our friends of course could not come and help us. It is now three weeks since he was first taken, and through the good providence of God, no case has occurred in our family or in the schools. It only diminished our number of scholars to about thirty for a time, and all have now returned to the school.—The anxiety this has occasioned to Frances increased her illness, I have no doubt; she has a skilful physician and I trust will soon be better; but I cannot conceal from myself the painful truth that her constitution is injured, and her strength yielding to labors that have been overwhelming.—She has pushed beyond her strength, and has had no aid whatever from the day we left our country. She wants a female companion very much—cannot her sister E. or F. come out? I think this would restore her at once. Our schools are in fine operation, and we are making full proof of our mission. We are not without trials, besides domestic sickness, but think we see enough to show us that satan feels his kingdom shaking here.

From a letter of Mrs. HILL, dated Athens May 13th.

The only check we have experienced, has been from delay of the supplies to continue our work. We have been much amused with some of the speculations of our friends who seem to be paralyzed by the contemplation of war and pestilence at the distance of 6000 miles, more than we who have been in the very neighborhood of them.—Nothing is more easy than to sit down and imagine difficulties, but how many and how great ones have been overcome by a little active resolution.—The political state of this country, which has caused so much unnecessary fear at home with regard to the success of our labours, has actually operated to our advantage; for we have been allowed silently to erect a standard against immorality, vice and irreligion. If any reliance can be placed on the word of those in power, they are friendly to our cause and acquainted with our views.—We have received many gratifying testimonies of their approbation. Some of them are the earliest acquaintances we made on our arrival in Greece, and between others and us there exists a strong personal friendship. While every thing on this side of the Atlantic has been operating in our favour, it seems to have been the desire of many on the other to destroy what we have been enabled to build up. And suppose, for a moment, all that our friends have feared had come to pass, and that this day, instead of being in possession of many grateful proofs of success, we had been compelled to quit our labours, who will venture to say that our coming here was for nothing, when this day the Gospel is read in more than twenty families, in a language they can understand, that a few months ago had never heard its blessed sound?—Many an aged mother now listens to the doctrines and precepts of our blessed Saviour from the lips of her daughter, who has been taught to read in

our school. I have the written testimony of some who confess that before this they were liars, profane, disobedient to parents, and who now in these things at least, are changed. In the assurance of this we have our reward.

RELIGIOUS.

REV. MR. MCILVAINE'S LETTER ON REVIVALS.

How should inquirers be treated?—With light as well as heat; with instruction as to the way: its cost; its temptations, &c., as well as exhortation to walk therein. Bunyan put the wicket gate too far off, and made a Slough of Despond too directly on the road. Many do worse, saying nothing of any difficulties to be avoided, and leaving out the entire dependence of the sinner on the spirit of God to be able to reach the strait gate.

Let care be used as to who shall be put to the work of conversing with inquirers. Every Christian is not fit for this work in time of excitement. Especially new converts are not fit. They have not learned sufficiently to separate the wheat from the chaff. They often confound feelings with affections; fears with desires; and require an experience like their own, rather than like the rule of the word. They are apt to “compare themselves” among themselves, and encourage too soon, or expect too much; so that sometimes they break the bruised reed and quench the smoking flax.

Inquiry meetings have, I believe, been much perverted from their original object. The great use of an inquiry meeting is to enable the minister to converse with those whom it would be better to see more privately, but who are too numerous to allow his seeing all of them often enough at their separate houses. It should be strictly an opportunity for him to inquire of them. But this important object is often nullified, and the meetings rendered an entire misnomer, in consequence of numbers. It is so large that to make any real inquiry into each case is impossible, unless many agents are employed, and then a painful and deleterious publicity is given to the inquiry and the answer. An inquiry meeting should not be an exposure to others beside the conductor, and as little profession of religion as the object may allow; if the number desiring to attend be greater than can be profitably and individually conversed with, there should be more meetings than one. The object should be to get as much as possible of the individuality of a quiet conference from house to house and yet effect an important saving of time and strength. I much fear instead of this, there have been meetings under this name in which inquiry was a very secondary matter on the part of the conductors, and the fanning of excitement and the inducing of those who felt a little, to commit themselves, in other words, to make some profession, were the engrossing objects.

I have dreaded much from perceiving an inordinate disposition in some friends of revivals to get inquirers to “entertain a hope,” as if hope were always the offspring of a living faith. New minds very naturally acquire the idea that if they can only get comfort they shall do well. They thirst for hope more than holiness. The work seems done when consolation begins. By and by when tribulation ariseth they are offended. The phraseology of revivals needs reform. The tendency of much of it at present is to set the sinner

to seeking hope and joy rather than faith and love. Deliberation with hearts which by nature are "deceitful above all things," is of great moment at all times, and especially in a season when, however the work, Satan finds so many means of producing hurry and confusion, and presumptuous hope.

Is there not much evil to be apprehended from the plan of having a meeting restricted to those "who have obtained a hope"—another for inquirers merely, so that as soon as the latter expresses a hope that he has found peace, he has passed into the company of the former, and is thenceforth numbered with those who profess to be in Christ? Does not the commonest acquaintance with human nature; the well known infirmity of the infant state of a new convert, and all experience warn us that by such measures we are tempting the weakness of incipient seriousness to seek a hope for other motives, and cherish it on other grounds, than those of the spirit of God! The inquiry meeting is very naturally regarded as the lowest degree—the other a second and more honorable. A hope will elevate the candidate from the novitiate to the grade of the initiated. Vanity and love of distinction are not dead in the hearts of inquirers. How insidiously and easily may they animate the candidate to think well of his evidences and blind his eyes to their suspicious aspect, that he may be said to entertain a hope, and may be introduced among those who are rejoiced over as converts rejoicing in Christ. That hope is often helped exceedingly by this address to human weakness there is great reason to fear. But let it be considered that when an inquirer is thus passed into the company of those who profess a hope of salvation; or when he is induced to stand up in a more promiscuous assembly as having found peace through faith, it is on his part a *public profession of religion*; those who encouraged him to do so are regarded as having *set their seal to his evidences and pronounced them good*. It is nothing to say that he has not yet approached the Lord's supper. There is more than one way of making a public profession of religion. Christians and the world consider the individual described as having openly called himself a Christian. But is it not too soon for such a profession? Has he had sufficient time; has he obtained sufficient knowledge to search and try his heart? Is not the consideration that he is regarded as having publicly professed a hope, a dangerous motive to go on in hope without that cautious self-examination which the newness of his spiritual state demands? Is it not thus that too many, after having crossed the line of profession, and feeling themselves committed to the entertaining of hope, continue crying *peace, peace*, after every thing but the form of godliness, and the melancholy features of spiritual pride, has passed away? But do we not bring the cause of religion and the character of revivals into great disrepute by such measures? When a number of newly awakened persons rise up in a public assembly, or appear in a special meeting as professing a hope of being in Christ, they are noted as professors by the world. We can neither correct the view taken by worldly people of this public appearance, nor find fault with it. But can it be expected that some of these, so new, so untried, will not fall back? Are we prepared to set them out before the world as converts to whose steadfastness we challenge the attention of the ungodly? On the contrary, we expect that some, by and by, will be offended and go back, before they shall have come to a meeting for the supper of the Lord. But when this takes place, it is regarded as the backsliding, not of inquirers—not of persons merely under serious impressions; (we cannot expect the world to distinguish carefully between a professor of serious concern about religion and of religion itself) but as the backsliding of persons who have once called themselves Christians, and on whom the judgment of experienced Christians did once set the seal of deliberate approbation. Thus "it is impossible but that offences come," but let us take heed by whom or how they come. Some publicity to the fact that an enquirer has been enabled to hope in Christ is unavoidable, when judiciously managed, it is useful; but the individual should not be the instrument of making his spiritual state a matter of publicity, and should have his mind as free as pos-

sible from the idea that he is in any sense before the community, until he has had time to get somewhat beyond the extreme delicacy of a babe in Christ. Religion in a sinner's heart, is like a tropical plant amidst the snow of Siberia. Great protection and tenderness, and a cautious attention to cherishing temperance are of the last importance, till it is acclimated. It may shoot out a sudden growth of half formed leaves, while dying at the root.

These remarks apply with more force to the dangerous practice (I hope very limited in extent) of encouraging those who profess conversion to come forward, almost immediately, to the table of the Lord. The ambition of numbering the people; desire of an exciting spectacle may adopt this plan. Shallow views of religion and of human nature may approve of it. Satan will subscribe to its wisdom in the signature of an angel of light. The winnowing of the last day will show that a large portion of such ingatherings was fit only to be cast into the fire, to be burned.

I have already written so much more than I anticipated, when I began, that I have no room to dwell upon two points of great interest in themselves, and rendered especially so by the present times. One is "the measure of prominence and work that may safely and usefully be given to new converts." The other is "the necessity of seeing to them vigilantly, *reproving, rebuking, exhorting them*," while as yet they are new, inexperienced, and self-ignorant. As to the first, wisdom is greatly needed.—We ought not to take a green sapling and set it up for a pillar in the church. The weight would bend it down and make its branches grow into the earth. We ought not to take a new recruit, untried, undisciplined, however zealous and brave, and set him to drill a company, or lead the advance, when skill and coolness, as well as enthusiasm and courage, are the order of the day. By such measures we may engender much boldness with great indiscretion, and show an undaunted front with a flank exposed to all the fiery darts of the wicked. How to give the new convert enough exercise for his own health and growth without taking him too much from himself, laying too much to the snares of vanity, spiritual pride and censoriousness, is a question which I hope your book will determine.

I must now conclude. The dangers and cautions I have suggested, arise out of the power and eminent value of the spirit of genuine revivals. I owe too much of what I hope for as a Christian, and what I have been blessed with as a Minister of the Gospel, not to think most highly of the eminent importance of promoting this spirit, and consequently of guarding it against all abuses.—Whatever I possess of religion began in a revival. The most precious, steadfast and vigorous fruits of my ministry have been the fruits of revivals. I believe that the spirit of revivals in the true sense, was the simple spirit of the religion of Apostolic time and will be, more and more, the characteristics of these times, as the day of the Lord draws near. May the Lord bless us with it more abundantly and purely, and use your work eminently in its promotion.

I remain, very truly and affectionately,
Yours, &c.

CHARLES P. McILVAINE.
REV. W. B. SPRAGUE, D. D.

KIDDERMINSTER CHURCH.

Kidderminster is a populous and thriving market-town in Worcestershire. It has long been noted for its manufactures, which are now conducted on a very extensive scale. In the reign of Henry the Eighth the manufacture of broad cloth prevailed. This was succeeded by linseywoolsey; then by flowered stuffs; and, at a still later period, by crape, bombasines, and poplins. The making of Scots carpets was begun about a century ago. The mode of manufacturing these has been considerably improved; and at present they form the principal article of labor and trade.

The church stands in a commanding situation on the brow of a hill. It is a handsome Gothic building; the windows have very rich tracery; the tower is uncommonly fine; and the whole interior is in excellent order. The interior, which is capable of containing two thousand persons, is

well preserved; and the various repairs which it has received have been made with due attention to the style of the ancient architecture. It contains several interesting monuments.

Kidderminster will always be remembered in connexion with the ecclesiastical history of England, as having been the principal scene of the labors of the celebrated Richard Baxter, one of the greatest and most efficient ministers that ever lived. He spent sixteen years in that town; and the success of his labors was almost unexampled. He found the place remarkable for ignorance and profaneness; and for some time the opposition to him was violent and determined; but his upright conduct and faithful labors at length disarmed his adversaries, and converted them into friends. Capacious as the church was, it proved too small; and five galleries were erected to afford accommodation to the crowds of people that flocked to his ministry. He and his assistant took fourteen families between them, on two days of every week, for private catechising and conversation. He first heard them recite the words of the catechism; then examined them concerning the meaning of what they had repeated; and afterwards urged them, in the most earnest and affectionate manner, to practise what they had been taught. If any were shy, through ignorance or bashfulness, he forbore to press them for answers; but made them hearers; and either examined others, or turned the subject into instruction. He spent about an hour with each family, and admitted no others to be present, lest the timid should be discouraged, and lest any should tell of the weakness which they had observed. His pious labors were attended with so much success, that on Sunday there was no disorder to be seen in the town; but as a passenger walked along the street, he might hear a hundred families singing psalms, and repeating the sermons which they had heard. When he first came thither, it is said, there might be one house in a street in which the duties of family worship were practised; and when he came away, there was not above a family on the side of a street that neglected those duties, and that did not make a serious profession of religion. Nay, in the worst families, in inns and ale-houses, some individuals were found to be religious.

When he was turned out of the church, after the restoration of Charles the Second, he was desirous of remaining with the people, even as the curate of the clergyman who possessed the living, but even this could not be granted, though sixteen hundred persons, who had received the Lord's supper at his hands, in one day signed a paper, requesting that he might still exercise his ministry among them.

THE LATE MR. BURDER.

After being ten years actively and usefully occupied in his arduous engagements in London, he thus writes in one of his private papers:

"When a traveller gets near his journey's end, he notices every hour of time and observes every mile-stone which he passes. So when a man reaches the age of sixty-one, it is high time for him to consider what progress he has made, and how near he is to his home. I hope I am not insensible to these things. I have greatly to admire the goodness of God in continuing so great a degree of health as I now enjoy—greater than at almost any former period of my life. I am inclined to think the Lord thus favours me that I may more fully devote myself to his work, which blessed be his name, is my delight; and I think myself highly favoured in being permitted not only to preach his gospel with acceptance and success, but also to engage daily in promoting his cause among the heathen, by the Missionary Society. To God be all the glory! As to myself, aware of my time of life, I wish to work while it is day, and to watch while I work, that I may be found ready for death and heaven whenever the Lord shall call."

On the 18th of June, 1826, he thus writes:

"It was fifty years yesterday since I preached my first sermon; and this day I have preached to my people at Fetter-lane, on the same text, (Luke iv. 18.) This is a day of humiliation; enter not into judgment with thy servant, O Lord; but graciously accept my very imperfect attempts to serve

thy cause. Accept them through Jesus Christ, through whom alone I can hope for the acceptance either of my person or my works."—"This must also be a day of thanks giving. Half a century have I been spared to serve the Lord in his sanctuary, whilst multitudes of younger ministers have finished their course. I suppose I may have preached nearly ten thousand sermons; and, blessed be God some of the seed has been productive. To God be all the Glory for ever and ever.—Amen."

The following touching reflections are extracted from the last paper in his occasional writings. It was written on his birth day, June 5, 1829:

"Seven years ago, when I concluded my seventieth year, I called my family together, prayed with them, gave them some advice, and read a paper which I committed to their care. Of the domestic circle which then surrounded me, no less than four are gone to the grave: my dear wife, my two dear daughters, and my daughter-in law, the beloved wife of my son Henry—and I, who am older than any of them, still spared and complete this day my seventy-seventh year. A few days ago I visited the spot where the mortal remains of the above are deposited, and in which this frail body must soon be laid up. O that with them I may have a joyful resurrection to eternal life! The disorder in my face, of ten years' standing, continues gradually, though slowly, to increase, and with increasing pain, which I endeavor daily to bear with patience. My chief complaint is the weakness of my faith."

INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

"Read and revere the sacred page; a page
Which not the whole creation could produce;
Which not the conflagration shall destroy."

YOUNG.

Josephus testifies of his countrymen, that if asked concerning the laws of Moses, they could answer as readily as to their own names. The Bereans are commended for *searching the Scriptures*. Timothy knew the Scriptures from a child. Aquila and Priscilla were so well acquainted with them, that they were able to instruct the eloquent Apollos, and "expounded unto him the way of God more perfectly."

Erasmus, speaking of Jerome, says, "Who ever learned by heart the *whole Scripture*, or imbibed, or meditated upon it, as he did!" Tertullian, after his conversion, was engaged night and day in reading the Scriptures, and got much of them by heart.

The emperor Theodosius wrote out the whole New Testament with his own hand, and read some part of it every day. Theodosius, the second, dedicated a great part of the night to the study of the Scriptures. George, prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, king of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

The venerable Bede is said to have been a great reader of the Bible, and that with such affection, he often wept over it. Bonaventure wrote out the Scriptures twice, and learned most of them by heart. Zuinglius wrote out St. Paul's Epistles, and committed them to memory.

Cromwell, Earl of Essex, in his journey to and from Rome, learned all the New Testament by heart. Bishop Ridley thus attests his own practice, and the happy fruit of it: "The walls and trees of my orchard, could they speak, would bear witness, that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savour thereof, I trust, I shall carry with me to heaven."

Dr. Gouge used to read fifteen chapters of the Scriptures every day; five in the morning, five after dinner, and five before he went to bed. Mr. Jeremiah Whitaker usually read all the epistles in the Greek Testament twice every fortnight. Joshua Barnes is said to have read a small pocket Bible, which he usually carried about with him, a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times in a year. The celebrated Witsius was able to recite almost any passage of Scripture in its proper lan-

guage, together with its context; and the criticisms of the best commentators. The learned Father Paul read over the Greek Testament with so much exactness that having accustomed himself to mark every word, after he had fully weighed the import of it; he, by going often over it, and observing what he had passed by in a former reading, grew up to such ripeness that every word in the New Testament was marked.

Sir Henry Wotton, after his customary public devotions used to retire to his study, and there spend some hours in reading the Bible. The excellent Sir John Hartop, in like manner, amidst his other vocations, made the book of God so much his study, that it lay before him night and day. James Bonnell, Esq., made the Holy Scripture his constant and daily study; he read them, he meditated upon them, he prayed over them. M. De Renty, a French nobleman, used to read three chapters of the Bible, with his head uncovered, and on his bended knees.

Lady Frances Hobart read the Psalms over twelve times every year; the New Testament thrice, and the other parts of the Old Testament once. Susannah, countess of Suffolk, for the last seven years of her life, read the whole Bible over twice annually.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in anything else. He was never weary of admiring the grand views of that sacred book, and the just relation of all its parts. He every day made discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died, he particularly exhorted all about him to read the *Holy Scriptures*. His well known recommendation to a person who asked him, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it he replied:—"Let him study the *Holy Scriptures*, especially the New Testament. Therein are contained the words of eternal life. It bath God for its author—*Salvation* for its end—and *truth*, without any mixture for its matter!"

The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. A poor prisoner being confined in a dark dungeon, was never indulged with a light, except for a short time when his food was brought him; he used then to take his Bible, and read a chapter; saying, he could find his mouth in the dark, when he could not read. Henry Willis, farmer, aged 81, devoted almost every hour that could be spared from his labor during the course of so long a life, to the devout and serious perusal of the Holy Scripture. He had read, with the most minute attention, all the books of the Old and New Testaments, eight times over; and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death. The Shepherd of Salisbury Plain, by Mrs. Hannah More (which is no fiction,) in a conversation which he had with a Mr. Johnson gives the following pleasing account of himself: "Blessed be God, that I learned to read when I was a boy. I believe there has not been a day for the last thirty seven years that I have not peeped in my Bible. If we cannot find time to read a chapter, we may to read a verse; and a single text well meditated upon, and put in practice every day, would make a considerable stock at the end of the year, and would be a little golden treasury. If children were thus brought up, they would come to ask for their *text* as they do for their meals. I have led but a lonely life, and have often had but little to eat, but my Bible has been meat, drink, and company to me;—and when want and trouble have come upon me, I don't know what I should have done, if I had not had the promises of that book for my stay and support."

It has been the regret of several eminent men at the close of life, that they have not studied the Scriptures with greater assiduity.—Salmasius, who was one of the most consummate scholars of his time, saw cause to exclaim bitterly against himself. "O said he, "I have lost a world of time!—time,

the most precious thing in the world! Had I but one year more, it would be spent in perusing David's *Psalms*, and Paul's *Epistles*!—Oh, sirs," said he, to those about him, "*mind the world less, and God more!*"

The Rev. James Hervey, at the close of life, said, "I have been too fond of reading every thing valuable and elegant that has been penned in our language; but were I to renew my studies, I would take my leave of these *accomplished trifles*; I would resign the delight of modern eloquence, and devote my attention to the *Scriptures* of truth. I would sit with much greater assiduity at my Divine Master's feet, and desire to know nothing in comparison of Jesus Christ, and him crucified." Dr. Samuel Johnson, on his death bed, particularly exhorted Sir Joshua Reynolds, "to read the Bible, and to keep holy the Sabbath-day."

I shall close this article with the declaration of two highly accomplished scholars, in favor of the Bible. The first is that of the renowned John Selden, whom Grotius calls, "the glory of the English nation." Selden had taken a deliberate survey of all kinds of learning, and had perhaps, as much as any man ever did, yet at the close of life he solemnly declared to Archbishop Usher, that "there was no book in the universe, upon which he could rest his soul, *but the Bible*." The other is the well-known declaration of that wonderful linguist, Sir William Jones, who deliberately made the following entry in the fly leaf of his Bible: "I have regularly and attentively read the *Holy Scriptures*. and am of opinion, that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language or age they have been composed!"

INCENTIVES.

"Honor and the love of distinction formed the sole governing principle of those under my care."

Commenting on this admission of a late celebrated teacher of this city, the author of the 'Memoir' noticed in our present number, thus expresses his views upon a subject not unconnected with points touched in the preceding valuable article.—*Churchman*.

This declaration "opens to view a great and growing evil in our system of school education. 'Honor, and the love of distinction,' form too much in them, 'the sole governing principle.'—It would be far better if teachers appealed to higher and more enduring motives. *Duty* is the true name of *honor*, and *self-approbation* would be a nobler reward than any *distinctions* arising from the conquest of a rival: even in a worldly point of view, this would be preferable, for although the former motives may goad on a sensitive boy to greater exertions for the moment, like a spirited steed upon the spur, yet we must remember that exhaustion is the consequence—that education is a long race, or rather but the training for one still longer, and on that course the prize, humanly speaking, is not to the swift, but to the enduring; now it is easily seen that of these classes of motives, while the former are extraneous, and accidental, thus making him who is guided by them, a slave to worldly opinion, the latter are deep, internal and enduring, and thus tend to make a man master of himself, and consequently of his own fortune.

"And if this be so in regard of the worldly objects which education aims at, how incontestable the superiority in reference to its moral and religious uses. If a sense of duty is to govern the *man*, let us train up the *child* in the way he should go, and accustom him betimes to listen to that inward monitor: if the *man* be counted ignoble with whom external applause is the ruling motive, so let it be with the *child*, and if destined to become a Christian, with an aim and motive above the world, let it be taught him in his youth that it may 'grow with his growth and strengthen with his strength.' They who have tried the experiment, know that it is practicable, and that children, from their tenderest years, may be successfully led on to every honorable exertion without appealing to any other motives than those which should influence the man and the Christian?—*Dr. Mc Vicker*.

THE RUINED PHYSICIAN.—A FACT.

[CONCLUDED.]

Shortly after their arrival in — to reside, the eldest unmarried daughter (the young lady through whom I became acquainted with the family) received serious impressions of religion, through the medium of a Sunday-school, which she was induced to attend by an intimate friend. One of the natural consequences of increased light in spiritual matters is, to produce a desire of imparting that light and knowledge to others. She loved her brother Robert with deep and sincere affection; and to him, who had ever been her kindest friend while living in retirement, she first addressed herself, in the full conviction of mind, that what he might not receive with conviction, he would with kindness. At first, he listened to her with cheerfulness;—after a while that playfulness of manner was changed to reserve, and finally, to anger and impatience. Painful as this was, she could have borne with it, and would willingly have made any confession to have regained his affection, had not circumstances completely deprived her even of this slight gratification. A few days after his change of feeling became open and uncooled, he found her crying bitterly and alone in the drawing-room. His former tenderness of feeling for a moment returned, and he went over to her, and kindly inquired into the cause of her distress. At first she attempted to conceal the reason of her situation; but when he pressed her very hard to confess it, she told him the whole state of her mind.

"Then there is a complete and total difference in our feelings and sentiments," said he: "I regret it on your account, Eliza, because you are persuaded to believe in statements which I can never receive—I regret it on my own account, because there can never again exist the same feelings between us which we have for so long enjoyed."

"What do you mean, Robert," said she, looking at him very earnestly.

"Why, I mean that we differ as to what you call matters of faith."

"I believe I differ from all my family in that respect," said she, quickly, and evidently anxious to put away from her mind, an idea that was pressing on it too heavily.

"Yes, but I believe we differ more particularly—more deeply; I deny the very principles you profess. You call yourself a Christian, I am—an infidel."

Eliza's health had been for some time declining gradually, and had evidenced very decided symptoms of consumption. This did not pass unperceived by her father, whose impatience of manner toward her in particular, had been previously increased by her alteration of sentiment and habits of life. He oft times, however, felt remorse for his conduct toward her, and would occasionally endeavor to remove by kindness, what he had caused by severity. She had, therefore, naturally turned to her brother as to her only remaining male protector, and friend; and when she found in him so melancholy and so distressing a change, it preyed on her spirits, and tended not a little to increase the disease. Still she was not prepared to view him as one who had put away from him the only ground of a sinner's hope before God; and when the dreadful announcement, thus suddenly broke to her, reached her ears, she altogether fainted away. This effect of his declaration, Robert was by no means prepared for;—he rung the bell—called loudly for assistance, and soon had the whole family assembled in the room. The means resorted to, in order to restore her, were not long unsuccessful. She recovered herself so far, as to be able to sit up; but still the fearful impression which her brother's declaration had made, remained fixed on her mind, and sometime before she became distinctly sensible of surrounding circumstances, she continued repeating in a half suppressed tone, "an infidel!—an infidel!—Robert an infidel!"

I need not enter into any description of the scene which followed. Suffice it to say, that as soon as Miss — was recovered, an altercation ensued, in which Dr. — used violent and threatening language to his son, if he did not quickly

renounce his new-fangled notions. The next day Robert disappeared, and his absence was quickly succeeded by the presentation of bills to a large amount, for debts which he had contracted, and for which his father had made no provision. The bills must be paid, or Dr. — be arrested. There was no alternative. The furniture and house were sold, and Dr. — removed to a smaller residence. Considerable sums were raised on usurious interest, which his income was scarcely sufficient to pay. The failure of his son-in-law, who had large sums invested in an extensive banking-house, added to his difficulties, as the only remaining property he possessed, was lodged there. A work which he then published, (one of considerable merit, and which had since gone through many editions,) he was obliged to sell to his publishers for less than half its value; and finally, the unhappy termination of one or two cases in which he was engaged, completed his unfortunate career.

These accumulations of misfortunes served to produce a despondency and bitterness of feeling, against which he had no Christian principle to support him, and to relieve himself from which he now had recourse to a wretched antidote, before referred to. He had latterly been in the habit of sitting longer at his table after dinner than had been his usual custom. He now indulged to an unwarrantable degree. Night after night, he retired to bed far from sober; and by degrees, in despite of all the remonstrances of his wife, and the exertions of his family, he became a confirmed drunkard. A constitution harassed, as his had been, by such great anxiety of mind, was ill prepared to withstand the ruinous effects of such a remedy. His health gradually gave way, and dropsy threatened him with all its terrors. The immediate violence of the symptoms gave way to remedies and to abstinence for a short time; but a recurrence to former habits, and his weakened constitution, brought on a relapse and water on the chest, which, attended with general anasarca, reduced him to the condition in which I found him.

Having inquired into his symptoms as far as I considered necessary, in order fully to inform myself as to his state, I then retired to the family to acquaint them with my opinion of his case, and to leave it to them to act accordingly. As might be expected, there was produced a great sensation of anxiety and grief when the opinion was delivered. The question then came to be considered—"How shall he be told?"—All were silent. The eldest daughter offered herself as the person who would venture first to apprise him of his danger. Her mother positively opposed this, and proposed a clergyman as the fittest person, but ultimately the request was made to me. Aware of the great danger of delay, I said that I would undertake to acquaint him with his state, if they would send for a clergyman to speak to him of the salvation of his soul. This was quickly agreed to, and I entered his room, with no very great feeling of pleasure in the prospect before me.

"How do you feel yourself, my friend?" I said—"I fear you are very ill!"

"Ver—very bad—yes, this great op—op—oppression's killing me!—But—but—but I have been worse—I've been—worse—I've been worse before this—I may over—over it yet," he replied scarcely able to articulate.

"I scarcely think you could have ever been so bad as you are now. It appears to me that you are not sensible of your state, my friend."

"How do you mean, Sir!—Why, why—why should I not—should I not be sensible—of my state? Do you—do you know—Sir—that I am a—physician, Sir?"

"I did not mean, my dear Sir, to insinuate that you did not understand the symptoms of the disease; but we are not always aware of our own danger when we are ill. Your case, Sir, seems to me to be worse than you appear to have any idea of. I am afraid that very little can be done for you—if any thing—I fear your case is—hopeless!"

During this conversation, but especially during the last observation, his features were frightfully distorted—he frothed at the mouth, and gnashed

his teeth, as if he could willingly have eaten me, if so he could have stopped me from speaking freely. At last, he burst out in a tone of voice that quite surprised and nearly startled me.

"Oh! you—villain!—oh! you—villain!—you villain! do you—want—to kill me?—do you want—to kill—to kill me, Sir! Oh! you ruffian—they brought—they brought you in for—for this!"

During this ferocious assault, I waited silently until the fury of his passion would subside; but it continued much longer than I expected, or than is worth repeating here. However, there was no alternative, wait I must: and wait I did, until I saw he had exhausted himself by the excess of his passion.

"Now, Sir, pray tell me why you should suppose, that my having warned you of the awful state in which you are at this moment, should make you think I wished to kill you, or hasten your end. I merely wished to apprise you of the danger of losing time, and of the necessity of seeking the intercession of that Saviour who can alone deliver the sinking soul!"

"Sir, I do not—want you—to tell me what—I ought to do! God is merciful—Sir—God is merciful—and—I—trust in—the—the mercy of God!"

"My dear Sir, do you feel yourself a sinner before God?"

"O—O—God be merciful—be merciful to me. What, Sir—a sinner, Sir—a sinner, Sir; I am not worse than many of—of my neighbors!—oh! God—oh! God!"

"Ah, Sir, that is but a poor hope! 'The whole world lieth in wickedness, and how will it profit you to be not worse than your neighbors?' O! pray, Sir, to the God of all compassion and love in Christ Jesus, and then you will find the only peace which you can get."

"How shall I pray, Sir! Oh, you've killed me—you have killed me!"

"Pray, Sir, to the Lord Jesus Christ to forgive your sins, and to wash you in his own blood, and he will hear you, even at this late hour."

"O Lord—have—have mercy—on me—O God! Do you think, Sir—that that prayer will do? Do you think it will do?"

"My dear Sir, it is not the language—it is the sincerity of the prayer which God listens to! Unless you truly repent and are heartily sorry for all your sins, your prayers will have little sincerity in them; and God will not hear any insincere prayer."

"O Lord, have—mercy on me—O God—have mercy on me!"

After a short pause, in which his lips moved with excessive rapidity, he turned to me and said in the same rapid and oppressed style.

"Do you—think—God will hear me!—will that prayer—answer! do you think—that prayer—will answer!"

I was completely at a loss how to reply, and was considering how I could best direct him to the only hope for a dying sinner, when a tap came to the door, and the next moment his long lost son stood beside him; but it was too late;—the next minute I looked on him he was a corpse.—*Dublin Christian Examiner.*

From the Sunday School Journal.

A WORD TO MEN WHO ARE HURRIED BY BUSINESS.

Of all men in the world you are most in danger of forgetting God. You are, it may be, a Christian professor, but how often, after some hours spent at the counting room, the wharf, the office, the court the place of labour, or the concourse of men, do you perceive that God has not been in all your thoughts; seriously examine if this is not the case. It may be so even with those who labor for the cause of religion. What then is the remedy for so direful an evil? One may be suggested. It has the merit of being simple. It is moreover a duty of itself. Set apart as large a portion of time as you can secret prayer and reading of the Scriptures.—If possible, have a season for retirement in the middle of the day. Observe this as punctually as your meal-times, or bank hours. Let no business, no pleasure take precedence of this. Converse thus, deliberately and without interrup-

tion, with Christ, and you will feel the advantage of it all the day long.

If worldly business is suffered to get the start of devotion, you will all day long be in a condition of disquietude; that is, supposing your conscience to be tender and enlightened. *Bethou in the fear of the Lord all the day long.*

As far as you can, recollect yourself every hour. This was good Mr. Wesley's rule. The clock strikes! Where am I? Am I in my duty? Am I working for Christ? Is my soul near to God? What have I been doing the last hour? Let me take a moment to lift up my heart to the Lord. What Scripture have I read this morning? What am I doing for my neighbour? What am I purposing for the hour now begun? &c. &c. &c. These are the thoughts of a moment; yet such self-scrutiny as this every hour will do much to break the thread of worldly musing, to recal the heart to Christ, and to bring a sweet unction upon all the business of the day. Whether, therefore you eat or drink, or whatsoever you do, do all in the name of the Lord Jesus, to the glory of God, with an eye single and a heart lifted up.

VULNERATUS.

THE MODERATE DRINKING PREACHER.

"At last it biteth like a serpent."

Many persons can contemplate the intemperate in a mass, without much care or concern, who are sensibly moved by detailed cases. For the benefit of such, I will state one; and it is one which should cause every professor of religion, and particularly every clergyman, to resolve at once, if he has not already done it, to banish forever from his abode, the demon of ardent spirits.

The Rev. Mr. —, a Presbyterian clergyman, is now in the midst of an affectionate congregation, in the dawn of his ministry and expected usefulness, a confirmed drunkard. Flattering were his prospects when entering upon his clerical duties. He is wedded to an amiable young lady of his own choice, with a handsome fortune, and influential friends; he has a vast field of usefulness, in an interesting congregation, before him; and he was the delight of his father and grandfather, both ministers of the same denomination.

But alas! the destroyer was lurking within his "cut glass" enclosure. I well remember his aged grandfather's text, on the first sabbath after his ordination. "Lord, now lettest thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." The poor old man's cup of joy seemed full: but oh! how little do we know of futurity; and how kind is it in the Almighty to hide it from us! How would that good man's heart have sunk within him, could he have foreseen what is now seen. Him who then promised to be an honor to the Church of Christ, now a stupid drunkard, regardless of the tears of his heart-broken wife; without feeling for his weeping and fond mother; heedless of the care-worn countenance and heaving breast of a doating father; and unconcerned for the cause of Christ, in which he had so manfully embarked. The monster RUM, has done all this. And is there yet a man who will say that moderate drinking will do no harm!

See what moderate drinking has done! What talents destroyed! What usefulness blasted! What affliction and anguish on relations and friends; and what an eternity in prospect! But the moderate drinker will say "I can leave it off when I please."—This young man too, could once have left it off, but did not, and now he cannot, or will not; and if he does not, soon he will drink himself to eternal perdition. He began to drink brandy also, let it be remembered, agreeable to the prescription of a physician. How much of this ruin may be chargeable to bad advice, God alone must judge: but oh! let ministers of the gospel shun the cup of death!—*Philadelphian.*

REVIVAL IN TIMSBURY, NEAR BATH (ENG.)

In the London Record of August 23rd, we find the following letter, addressed to the editor:

SIR,—In two late numbers of the Record a very imperfect account has been given of what is there called a *reformation*, but which would better suit

the name of a REVIVAL of true religion, in the parish of Timsbury, a few miles distant from Bath.

Being personally acquainted with the whole circumstance, and having been an eye and ear witness to some of the external fruits of what truly appears to be an outpouring of the Holy Spirit, I venture to send a condensed statement of an event which may serve as a cheering ray amid this stormy period, in which we have to contemplate so much spiritual darkness and national ill.

In consequence of the great increase of the beer-houses in the above parish, its anxious and pains-taking Vicar became quite discouraged under the demoralised condition of a large portion of his parishioners, most of whom are employed in the collieries abounding in that neighborhood. Swearing, drunkenness, and Sabbath-breaking, were the reigning sins, and desecrated the character of both men and women to a fearful extent.

On the late solemnly impressive day of the National Fast, some of them were going to the parish church, and met one of their company, a youth of 21 years of age, but a leader amongst them in crime and hardness of heart. They asked him to accompany them to church. "What should I go to church for?" "O!" replied they, "every body goes to church to-day." "I sha'n't go to church till I'm carried there. This, as you will remember, was Wednesday, and in a few days he was carried to church. On the Friday after he was employed to blow up the root of a tree with gunpowder; and though, after having communicated fire to the fuse, he retired to an unusually long distance, more than sixty feet, yet when the explosion took place, a shivered splint hit him on the forehead, and in six hours he was a corpse.

The effect produced in the parish has been extensively and solemnly made manifest in the conversion of above one hundred of some of the most dissolute and abandoned of the inhabitants. The beer-houses are forsaken, the places of worship frequented, and, though in itself not to be depended upon as a proof of repentance, the Holy Sacrament sought and partaken of with much apparent seriousness and devotion.

Under these circumstances it was that the minister of the parish was anxious to draw the attention of the Christian public to what appeared in kind like the conversions which have taken place in primitive and apostolic times. It was determined, therefore, that the next district meeting of the Society for promoting Christian Knowledge should be holden in his parish. This took place about three weeks ago; and such was the impression made on the crowded congregation in the church, and the overflowing meeting afterwards in the national school-room, that neither the Bishop who presided, the numerous clergy who attended, the ladies and gentlemen from the neighborhood who were present, seemed to entertain the slightest suspicion that all was not as it appeared to be. The tone of the speeches, the tenor of the solemn and impressive sermon, and the result of some private and close questioning of some of the converts, —all seemed in harmony with one common feeling, that it was "the finger of God;" thus it was "the Lord's doing," and therefore "marvellous in our eyes."

Some months have now elapsed since this gracious display of Divine influence took place, and every inquiry seems more and more to confirm the belief that, excepting the case of a *very few* of the one hundred and thirty who professed faith in Christ and repentance of sin, and who are gone back, the parish remains exhibiting proofs of a real revival of true religion, not likely to be circumscribed by the boundaries of its local name.

THE NAHANT VISITORS.

We repeat it was a beautiful summer evening. The cloudless sun had well nigh finished his diurnal career, and as he sunk behind the green hills that range along the western horizon, threw a flood of mellow light upon the blue waters spread before us, besprinkled here and there with island and sail, and rivaling in gorgeous coloring the ethereal canopy above. There was a harsh music in the waves as they impetuously rolled up the rugged cliffs, and a lulling melody in their silvery cadences as they retreated from the glitter-

ing sands. A soft breeze swept down from the hills, cooled in its course over the waters, and bearing sounds of mirth from the adjacent mansion.

But our attention was quickly withdrawn from these, on beholding two lovely children, seated upon an adjacent eminence. They were the twin offspring of the worthy Mr. C., a Philadelphia merchant. They were lovely—but disease, lingering and stubborn, had laid his icy hand upon the daughter and sister, and she had been brought thither, that the pure, uncontaminated breath of heaven, might restore her to health and vigor. She was indeed as the sweet spring flower bowing its tender head to the untimely frosts of winter.—Though the roseate hue had faded from her cheek, and the pure whiteness of the lily alone was there, yet she was fair and beautiful as Jephthah's daughter.

"We had better rise, Ellen," said the brother in a tender voice—"the grass grows damp."

They arose. His arm tenderly encircled his sister's waist, and her head was pillowed on his bosom. A golden chain adorned her snowy neck, and a little silver cross glittered in the bosom-folds of her muslin frock.

"You feel better, after the fatigue of our long journey, don't you?" said Henry.

"O yes, much better," she replied in a silvery voice.

"You will soon be well, I dare say, and we shall return to Philadelphia in season to join the fall parties."

"I don't know," said she, casting an affectionate look into his face. "I don't know brother, I—"

At this moment a sea-bird, which had for some time been coursing around, poised himself above them, and gave a most wild and portentous shriek, and then sailed away for his sea-girt home."

"Oh! Henry, what was that scream? a most fearful sensation came over me as it was uttered," continued Ellen, burying her face in her brother's bosom.

"It's nothing but a curlew," he replied, but it is time for us to return; the dew is fast falling."

Hand in hand they retired, and we saw them no more.

* * * * *

Beneath the shade of a young willow, near the eastern point of the peninsula, a little grave may be seen, as you turn to the right from the foot-path. There the lovely Ellen C. was laid down, never more to rise till the day on which mortality will put on immortality. The ocean murmurs forth a ceaseless dirge, and the sea-bird wails over her.—*Lynn Weekly Messenger.*

PLAN OF HALE'S ANALYSIS OF CHRONOLOGY.

The plan may be briefly stated as follows. Having remarked on the great discordance of preceding chronological writers, he proceeds to investigate the original sources of information, and is ultimately led by them to adopt the longer computation of the patriarchal generations found in the Septuagint and Josephus, which he endeavors to establish in the first volume, and which places the creation of the world 1300 years further back than the Jewish chronology commonly received. This difference he contends was caused by the adulterations of the numbers in the Hebrew Scriptures by the rabbins, about A. D. 130; and on the authority of early writers, he shows that they did so for the purpose of invalidating an argument brought from the Scripture for the messiahship of Jesus Christ. This forms the basis of his system, and he then proceeds to give the apparatus necessary for chronological computation, such as the measures of time, eclipses, eras, &c., a new translation of the chronological in the Arundelian marbles, Ptolemy's canon, &c., and a geographical account of the places mentioned in sacred history. The second volume, in two parts, carries the reader systematically through the chronology of the Old and New Testament, connecting the history of the Bible with the accounts of profane writers, and elucidating many of its difficulties of language and interpretation. The third volume contains the chronology, and a considerable portion of the his-

tory of the world from the creation, including accounts of the Assyrians, Babylonians, Medes, Persians, Lydians, Greeks, Parthians, Saracens, Turks, and Egyptians. Mr. Hartwell Horne, in his "Introduction to the Study of the Scriptures," says, "This is the most elaborate system of chronology extant in our language. There is scarcely a difficult text in the sacred writings which is not illustrated. Dr. Hales follows the chronology of Josephus, whose genuine numbers he conceives that he has restored; and that by a comparison with the Septuagint and the other texts, he has ascertained the true series of primeval times. The longer chronology established by Dr. H. with great success, is unquestionably preferable to that founded on the masoretic text, as it removes many of those difficulties with which Scripture is encumbered in that text. His 'New Analysis' ought to have a place in the library of every biblical student who can procure it." In truth, this great work is not only full of learning, but of amusement. The immensity of Dr. Hales' reading appears in every part, and enlivens the gravity of the subject by a variety of interesting information. It may be considered, in fact, as a sort of mine of knowledge, were something may be found on almost every subject connected with the history of mankind.—*British Magazine*.

Mr. W. Cowper, sometimes minister at Stirling, and afterwards bishop of Galloway, thus spoke of his dissolution to his weeping friends: 'Death is somewhat dreary, and the streams of that Jordan, between us and Canaan, rush furiously: but they stand still when the ark comes. Let your anchor be cast within the vail, and fastened on the rock Jesus. Let the end of the three-fold cord be buckled to the heart; so shall ye go through.'

GAMBIER OBSERVER.

GAMBIER, FRIDAY, OCTOBER 19, 1832.

CHOLERA IN OHIO.—We have seen accounts within the last two or three weeks of the prevalence of the Cholera at several places in Ohio. In Cleveland and vicinity 14 or 15 cases occurred and nearly as many deaths in the course of a few days. It has however ceased its ravages there in a great measure, if not entirely. In the neighborhood of Canton 6 or 8 deaths occurred among emigrants, and in Mount Vernon and the vicinity there were two deaths about a week since, supposed to be cases of Cholera. No cases have been known since, and the return of cool and clear weather having abated the premonitory symptoms, it is hoped, through the favor of God, the further spread of the disease amongst us will be arrested.

In Cincinnati we learn that a number of deaths has recently occurred. Very little alarm, however, seems to be felt, the epidemic being as yet comparatively mild, and the cases few.

WASHINGTON COLLEGE.—The Commencement in this Institution was held on the 27th ult. The degree of A. B. was conferred on eleven young gentlemen, Alumni of the Institution, and the degree of A. M. was conferred on the following gentlemen:—Park Benjamin, James Wright Gordon, and Samuel Starr, Alumni of the College, and on Rev. Lucius M. Purdy, Tutor in the Institution.

The Honorary Degree of Doctor of Divinity, was conferred on the Rev. David Butler, Rector of St. Paul's Church, Troy, N. Y.

The exercises were said to be such as to create deep interest, and draw together large and respectable auditories.

From a Correspondent.

NEW-BRUNSWICK, N. J., Oct. 3, 1832.

MR. EDITOR,—I had the privilege to-day of attending the special Convention of the Diocese of New-Jersey, met for the purpose of electing a Bishop. Several persons were put upon nomination, Rev. Drs. Beasley, DeLancey and Kemper, and Rev. Messrs. Croes and Doane. On the fifth balloting, the last named gentleman was chosen by a small majority.

During the proceedings several things occurred which arrested my attention. Before going into the election it was proposed that the President (the Rev. Dr. Beasley) should read a few appropriate collects and that these prayers be succeeded for a short time by silent prayer. The practice is usual in all such cases, and, as you know, has been followed always in the Diocese of Ohio. Yet, strange to say, the motion was negatived by a large majority. Those who spoke against it were, if I am rightly informed, persons who made no profes-

sion of religion. As much time was actually taken up in the debate as the prayers themselves would have occupied. How strange will the whole affair appear on the Journal of the Convention.

In the course of the balloting, the merits of some of the candidates were discussed, and there were some things dropped that astonished me. The question having arisen in relation to two or three of the candidates whether, if elected, they would probably accept the situation, it appeared, from the positive declarations of gentlemen in the affirmative that there had been some communication with the candidates upon the subject.

In one case, the pecuniary condition on which he would accept was expressly stated, and in another it was stated that the speaker had authority to say that the office would be accepted unconditionally.—Now, Mr. Editor, this mode of proceeding strikes me very unfavorably, and is fraught with the most injurious consequences. No man ought to know even that his brethren have the intention of electing him, till the election has actually taken place. The announcement of his election ought to come entirely unexpected by him. Otherwise the simplicity of his mind will be much impaired,—passions will be enkindled which ought not to have a place in his bosom,—and room will be afforded and temptations offered for the adoption of measures very foreign from the unambitious spirit of the Gospel. Whether the person is elected or not it is an injury, especially in the latter case—an injury which may never be fully repaired.

The Convention of New-Jersey was held in Christ Church, in this place, a building of moderate size. Judging from the crowds collected in your diocese by the exercises of Convention, and from the very important question to be decided in this, I expected the Church would be full to overflowing. To secure a seat therefore, I went to the Church at an early hour. The precaution was unnecessary: the building was not half full. In truth I was astonished at the smallness of the congregation, especially as attendance could not have been prevented by foul weather. The weather was fine, the occasion was important, and the preacher, Dr. Beasley, gave an excellent discourse on the perpetuity of God's Church: yet few attended—few Episcopalians, and, as I should judge, none of other denominations. This diocese, to speak plainly, (a thing not common enough amongst us,) needs more life—the life and power of true religion.

AN EPISCOPALIAN.

From a Correspondent.

NEW-YORK, Oct. 5, 1832.

MR. EDITOR,—The annual convention of this Diocese has just risen, after a session of a part of two days. The members in attendance were comparatively few, owing, I presume to fears of the cholera. There was nothing of very great importance done, so far as I know.—On the recommendation of the Bishop, a committee was raised to negotiate with the General Missionary Society of our Church and learn on what conditions they would transfer to this Diocese exclusively the burden and responsibility of maintaining the Green Bay Mission. It is to be hoped the arrangement will be made. It will have a manifest tendency to awaken a missionary spirit throughout this Diocese, and to provoke other Dioceses to love and good works. Besides, the General Missionary Society, being released from this burden, will be better able to sustain the mission to Greece, and other missions, which it is hoped, for the honor of our Church, will soon be undertaken.

On the introduction of a new canon a principle of some importance was recognized by the Convention. The canon, as first proposed, imperatively enjoined upon the clergy to preach a sermon and make a collection annually for certain specific objects. This was objected to as an encroachment on the rights of ministers and parishes—and especially on the sacred rights of conscience. It was contended that if the Convention had power to require the preaching of a sermon annually on a specific subject, they might go farther and fix upon the text and determine the view which should be taken of it. They might also require the organization of Bible classes, and even determine what exposition should be given in every instance; in short, might fix a man's creed throughout, and mould all his public ministrations; whereas he should gather his creed from the word of God and the Articles &c. of his Church and preach accordingly. Our Church, it was maintained, shows a special respect for the rights of clergymen, and it would be contrary to her spirit, as well as the spirit of the age, and to her usage in times past, thus to legislate for the pulpit and prescribe authoritatively what subject should be there discussed. The law of the land recognizes a man's house as his castle, which should not be invaded except for the protection of society against positive injury. In like manner the law of the Church should regard, and her usage in fact

has regarded the pulpit as the castle of the minister, into which there should be no intrusion, unless he be guilty of positive error. In this case, and this only, can the legislature presume to interfere; and even here the interference must be confined to discipline—can go no farther than punishment.—So reasonable did these principles appear to the Convention, that the proposed canon now only recommends, giving it at the same time as the opinion of the Convention, that the observance of the recommendation is the duty of the clergyman. This is as it should be. The canon referred to, will be quite as efficient as one of a more authoritative tone, whilst by this moderation no man's right is invaded, or conscience injured.

Yours, &c.

RELIGIOUS INTELLIGENCE.

CONVENTION OF NEW-YORK.—The Convention of this Diocese assembled on Thursday the 4th inst. Morning Prayers were read by the Rev. Lewis P. Bayard, assisted by the Rev. Evan M. Johnson, and a sermon preached by the Rev. William Creighton, D. D. Mr. Seth S. Rogers was then admitted to the holy order of Deacons by the Bishop, who was assisted in the administration of the Communion by the Right Rev. Dr. Ives, of North Carolina, the Rev. Dr. Lyell, and the Rev. Charles Seabury. Bishop Ives was subsequently invited to occupy a seat on the right of Bishop Onderdonk, during the sitting of the Convention. There were present 60 clergymen, entitled to seats in the Convention, and 79 lay delegates, representing 42 parishes. The Secretary and assistant Secretary of the last year were re-elected; (Rev. Messrs. Whittingham and Haight.) The Bishop's address was then read by him, and committees appointed upon the subjects recommended by him to the special attention of the Convention.

Of the address of our Diocesan, which we shall hereafter publish at length, we have room for no more than a hasty abstract. His visitation commenced July 7th, and closed August 27th; many of the parishes in which appointments for Episcopal services had been made, being necessarily disappointed, by the return of Bishop Onderdonk to this city, upon his receiving at Buffalo intelligence of the decease of his venerable father. In the interval, however, between the above dates, he had passed through (appointments in this city and Westchester county having been previously fulfilled) the counties of Greene, Delaware, Otsego, Chenango, Broome, Tioga, Tompkins, Steuben, Genesee, Cattaraugus, and Chataugue. In the year past 7 persons have been admitted by him to the holy order of Priests, and 15 to that of Deacons. Baptism was administered in the course of his visitation to 35 adults, and a large number of children* received by this, one of its chief officers, by the same sacrament, into the fold of the great Shepherd. In one village, in a school house, the interesting office of baptizing sixteen children was performed by Bishop Onderdonk. May they not long be left without a faithful shepherd to 'feed' them for the love of Him, to whose family they have been united! Confirmation has been administered by the Bishop in the year past at 61 different places, to 1,510 persons;—in two instances to invalids, at their chambers; the Lord's Supper being, in each, at the same time administered—he has consecrated 4 churches and chapels, laid the corner-stones of 2, and instituted Rectors in 2 parishes. The accessions to the number of our clergy, from removals into the Diocese, have been 9; the removals out of the Diocese have been 6. The other changes which have occurred among the clergy of the Diocese, by removals and death, are noticed at length in the address, and will appear in our next and the succeeding number. There are at present 30 candidates for orders in this State, 15 of whom are pursuing their studies in the General Theological Seminary. Three of the persons ordained Deacons in the year elapsed, had previously been ministers of other denominations; and there are now, beside the thirty candidates above named, six respectable ministers of other denominations who have expressed their desire of Episcopal orders.—*The Churchman*.

[* All of these except 13 adults, and 7 children, will be enumerated in the regular parochial reports.]

ANNIVERSARIES.—The evening of the day on which our annual Convention assembles, is set apart for submitting to the several societies connected with the Church in this diocese, the reports of the proceedings of their respective Boards of Management. On Thursday evening of the present week, the several anniversaries of the Tract Society, Auxiliary Bible and Prayer Book Society, Education and Missionary Society of the diocese, and of the Protestant Episcopal Press, were accordingly celebrated; the services were well attended, and we trust the reports and addresses made, have excited a happy interest in the minds of those who were present. The report of the Education and Missionary Society was read by the Corresponding Secretary, the Rev. Dr. Anthon,—that of the Auxiliary Bible and Common Prayer Book Society by Mr. Van Wagenen,—the Report of the Press, by the Rev. W. R. Whittingham,—and the Tract Society's report by the Rev. J. V. Van Ingen.

Devotions by the Bishop opened and closed the engagements of the evening; that appropriate hymn, the 25th, being sung before the concluding devotions. Addresses were delivered in behalf of these several institutions by the Rev. Samuel R. Johnson, the Rev. John A. Clark, the Rev. Lewis P. Bayard, and the Rev. Dr. Hawks. Very much of the interest which the statements and appeals contained in the several reports were fitted to excite, was lost, from the fact which we have since learned with regret, that the reading of these documents was not in a tone sufficiently loud to be generally heard. This result may be perfectly remedied. The reports will all be printed—and will they not be read?

Most opportune in closing this notice, is the possession of the address of our Diocesan, which lies before us. Its concluding paragraphs are precisely to our purpose. The predictions they contain were fully realized; let us not allow their exhortations to be lost upon us!—Speaking of the objects commended in the address to the regards of our brethren in the Church, he says:—

"I will detain you no longer than to commend those interests to your continued prayers, and zealous and faithful labors. Have perpetually in your minds, and urge upon all whom you can favorably influence, the deeply interesting facts, that we stand in great need of a large accession of well-trained clergymen, and large addition, to our means of missionary enterprise.

"The several societies of our Church will, at their joint anniversary this evening, speak for themselves. They will tell you of much that by God's blessing they have done, and will also give painful conviction that much has been left undone for want of more efficient means. Let us all be thankful for the former view, and all resolve that, by God's blessing, there shall be perpetually diminishing cause for the repetition of the latter."—*Churchman.*

EASTERN DIOCESE.—The Banner of the Church, of the 29th ult., gives without comment or remark, the following intelligence, in reference to the proceedings of the Convention of the Eastern Diocese, held on the 29th ult. It should seem that the affairs of this Diocese are placed in an unpleasant posture, by the refusal of the present Convention to act definitely upon the resolution proposed in the matter of forming distinct and independent dioceses from its component parts.—*Churchman.*

The Annual Convention of the Episcopal Church in this Diocese, was held in Trinity Church, on Wednesday, the 26th instant. The Bishop and a larger number than usual, both of clergy and laity, were in attendance at the opening of the Convention; thirty of the former being present at the organization, and about the same number of lay delegates. Before the transaction of business, divine service was performed, morning prayer being read by the Rev. Dr. Crocker, of St. John's Church, Providence, and the convention sermon preached by the Rev. Professor Hale, of Dartmouth College. His discourse was an elaborate and conclusive argument for the unity of the Godhead, and its consistency with the peculiar doctrines of the Gospel and the Church respecting the divinity of Christ. The Communion was administered by the Bishop, assisted by the Rev. Dr. Crocker.

No measures of especial interest were brought forward at this session of the Convention. The proposed amendment of the constitution, introduced last year, by which, upon a vacancy in the episcopate, the constitution of the Diocese was to be dissolved, was indefinitely postponed; and another amendment, laid over at the same time, and giving any state leave to withdraw from the confederation, upon obtaining the consent of the bishop, was rejected. A committee appointed to take into consideration what measures were expedient for providing the Bishop with an assistant minister, who should also be engaged in missionary duties when his services were not required in the bishop's parish, reported that 400 dollars per annum would be adequate to the object. In pursuance of the recommendation of the committee, that this sum be raised by pledges of individuals from the several states, in proportion to their ability:—Rev. Dr. Crocker pledged himself for \$100 on the part of Rhode Island; Rev. Mr. Baur, \$200 for Massachusetts; Rev. Mr. Blackaller, \$67 for New-Hampshire; and Mr. Hull, \$33 for Maine.

The Standing Committee is the same as last year, with the exception of the Rev. Mr. Doane, in place of the member from Vermont. The Rev. E. M. P. Wells, chaplain and superintendent of the House of Reformation, South Boston, was appointed to preach the sermon at the opening of the next Convention, to be held in St. Paul's Church, in this city. Owing to some inadvertence, St. Paul's was not opened as appointed for the delivery of the sermon on Sunday-schools; and the Rev. Theodore Edson, Rector of St. Ann's Church, Lowell, was re-appointed to deliver it on the ensuing session. The Rev. John Bristed, Rector of St. Michael's Church, Bristol, was appointed to preach the sermon on missions.

The Bishop's address, beside embracing the usual statements of episcopal visitations and duties, all which gave unwonted tokens of the prosperity of the diocese in general, adverted also to several topics of importance, and contained an explicit statement of his sentiments on the subject of episcopal resignations. A copy having been requested by the Convention, to be printed with the Journal, as soon as may be, under the direction of the Secretary, it will probably be before the public in a few days.

In the evening the Convention assembled for divine service at St. Paul's Church. Prayers were read by the Rev. Mr. Baur, Rector of St. Mary's Church, Newton, and the Rev. Dr. Morss, Rector of St. Paul's Church, Newburyport, delivered a sound and practical sermon on the subject of missions. At the close of the service the Convention resumed its session for a short time, and adjourned, after the Episcopal benediction, *sine die.*—*Banner of the Church.*

BISHOP OF NOVASCOOTIA.—The St. John's, Newfoundland, Royal Gazette of July 17th, gives many details of the labors and exposures of Bishop Inglis in a visitation of that part of his extensive diocese. Though the Bishop's arrival at St. John's was on the 3d of July, there was considerable interruption of navigation by the ice. During his stay at this place it would seem that his time was most fully occupied as the kind and faithful father of his flock. He visited all of the teachers of the flourishing Sunday-schools of the congregation, and examined into the condition of the charity schools under the care of Mrs. Haire and Mr. Long. One evening was spent at the house of Archdeacon Wix in company with the

teachers of the Sunday-schools, and a few friends. On the 7th the Bishop consecrated a neat church at Pouch Cove, near Cape Francis. The next day, Sunday the 8th, confirmation was administered by him to 19 persons at Carbonear, A. M., and to 77 at Harbor Grace, on the P. M. of the same day. The next day the Bishop visited in a small boat, Island Cove, and Bread and Cheese Cove, at each of which places a church was consecrated. On the 10th the Bishop passed through Bareneed, nearly deserted of its inhabitants who were then out on the fisheries, to Bay Roberts, at which place another church was ready for consecration. On the evening of the same day, his Lordship held confirmation and had full services, when 133 candidates were presented for the holy rite. The addresses of the Bishop on all these occasions are represented, and no doubt truly, as highly interesting, and though in a kind and familiar manner, exceedingly impressive.

The above is a brief abstract from the long account in the Gazette, which if the next number of the same paper reaches us, we shall continue. It must be gratifying to every Christian that the inhabitants of the islands in the Gulf of St. Lawrence can enjoy the superintendence of a prelate so eminently qualified as Bishop Inglis is, by piety and talents, zeal and learning, to advance their spiritual interests. In order to visit his wide spread diocese, embracing many and widely separated islands of the sea, he must be from his home a large portion of his time, and may be well ranked among many others of the Episcopate, a *Missionary Bishop.*—(*Aut.*) *Gos. Mes.*

GENERAL SUMMARY.

COLONIZATION SOCIETY.

Extracts from letters received from Dr. G. P. Todsén, dated Caldwell, July 18, 1832.

A sense of duty to the Board and to the cause of humanity, has induced me, notwithstanding the very great injury it will be to my health, to conform to their wishes in postponing my intended visit to the United States. We have had more intermissions this season, than the old inhabitants remember to have witnessed. I attribute it to the fact, of a number of trees, situated between Caldwell and a marsh, being cut down by new emigrants, which trees served as a wall or shelter to Caldwell against the malaria, when the wind blew from that direction.

As regards the several Resolutions addressed to me, to prepare the history of the fever, its causes, treatment, &c. my past health, and its present state, with the many arduous duties I have to perform, have rendered, and do, for the present, render the execution of the demanded task out of my power. For more than five weeks, I have been confined to my bed every other day with intermittent fever.

The emigrants by the Jupiter are here, and have suffered considerable on board from the rains. Mrs. Caesar has done well, and continues to be a most active and useful female teacher in the Colony. Mr. Caesar is a most worthy and honest man, well qualified to instruct a school.

I thank you for the work of Boyle, but do not think highly of his views or practice. Depend on it, he is far from having discovered the philosopher's stone.

July 20th.—I have counted the Jupiter's emigrants under my care, and found them yesterday 158* in number. Of the Orion, or Baltimore emigrants, all, excepting a woman 110 years of age, are alive. The Kentuckians do bravely; not a single death since my report. The great apathy to agricultural pursuits, which, since the death of Mr. Ashmun, till the arrival of the Criterion's emigrants, existed in the Colony, and, by their example, became considerably lessened, has produced a general disposition among the industrious and respectable to remove to their lands soon after their recovery from the first attack of fever; nay, some have manifested a boldness to remove five or six miles, before their seasoning. The Board must be aware that many who have recovered of the fever, are liable to be attacked, for twelve months, with our intermitting fevers, and to fall victims to them (especially the decrepid and children) under the most judicious treatment. The experience of all countries, but especially the settlement of the South-Western States in America, has sufficiently proven the fact, that in first clearing a rich, loamy soil along rivers and marshes, the most healthy constitutions have perished. Now with my best wishes, with all possible zeal and energy, the moment an emigrant moves to his farm, at a distance of five or six miles, it is out of my power to render him any essential service. The lands of these people, as to fertility, are among the best, and I wish I could add, as to salubrity, but there lies the difficulty, and it must remain for some time after they are cleared. I cannot therefore feel myself justified in holding out any hopes of a diminution in the mortality of such settlers, but rather fear an increase, yet not exceeding that experienced in some parts of Georgia and Louisiana.—*African Repository.*

* Some emigrants by this vessel, stay at Monrovia.

ASPECT OF EUROPE.—The intelligent Editor of the New-York Albion gives this "nutshell view" of the present aspect of Europe:—

That the present aspect of continental politics indicate the approaching dissolution of the peace of the European family cannot be questioned; and if peace be broken on the continent, it seems impossible that England can escape a participation in the discord. The war, we are told, on the authority of Mr. Canning, is to be a war of opinion, and will partake of all its fury and pertinacity. The North of Europe, having recovered from the long and bloody wars with Napoleon, now appears like a giant refreshed, cased in armour, and ready to engage in deadly strife. Prussia is one vast camp, and wears the appearance of actual war—the Russian battalions are replenished, and Austria is ready for the field. In a war of opinion, which means a war of liberal opinions against conservative principles, the interests of these three powers, including Holland, must be identical; while a disposition on the

part of England, France, and Belgium will exist, to join their forces on the opposite side. The whole continent, indeed, is a mass of combustibles, and only requires a match to enkindle a general conflagration. The approaching hostilities between Holland and Belgium—for approaching they certainly are—will probably be the signal for the general strife; for if the Dutch overrun Belgium, which, from their superior armies, they probably will, it will be next to impossible to restrain the French from taking a part, in which case the Cossacks and Prussians would instantly march for the Rhine. But supposing the difficulties with Holland should be got over, a new source of uneasiness has arisen in Germany. The late manifesto of the Diet against the press, shows how far matters have proceeded in that quarter; and it shows also, the determination of the despotic powers to suppress all popular movements there, and to maintain the present order of things. The reign of Louis Philippe is most uncertain—even a change of ministry with him may produce important consequences, and give vent to the active sympathies of the French in behalf of their liberal brethren of the Germanic confederation. Any active interposition of the French, which will sooner or later take place, will infallibly bring down the Northern hordes with the impetuosity of an avalanche and a general war must then ensue. We do not pretend to predict the day nor the hour when these things will happen, but that they will come to pass, is as morally and politically certain as any event already recorded in the history of nations.

A letter from O. P. Q. of the 11th August states, that the Princess Louisa (now the Queen of Belgium) is 20 years of age, with mild and unassuming manners, handsome, amiable and accomplished; and that King Leopold is more than double her age—reserved, cold, honorable, well-informed, courageous, and sincerely attached to the new Dynasty of France. Louisa and Leopold are no strangers to each other—"He has known the Princess many years.—When she was only sixteen, he avowed that her manners, appearance, and character delighted him; and Prince Leopold of Saxe Coburg was always a favorite at the Palais Royal. In the affair of Greece, when residing in the Rue Richelieu, at the Hotel des Princes, he used to go daily to visit the then Duke of Orleans at the Palais Royal—and his opinion was always invited by the German Prince as to the propriety of his accepting or rejecting the offer made him. The marriage is not then one purely of State policy or of State interest—but if the Royal pair are not passionately devoted to each other, at least they entertain those sentiments of respect and esteem for each other, which are essential even to Royal happiness."

Christening Vessels.—*Steam-boat for India.* The Lord "William Bentinck," a wrought-iron steam-boat, built by order of the East India Court of Directors, interested in the inland navigation of the East, has been recently launched in London. "In the absence of the Chairman of the Court of Directors, Lord Sandon christened her, which ceremony he performed by dashing against her bows a bottle of wine as she was starting from her cradle.* She is one hundred and twenty-five feet long and twenty-two wide; she is all iron except her deck and beams; the thickness of the iron varies from one-fourth of an inch to three-eighths. When launched, her draught of water was eleven inches." [* This practice, which seems common if not universal in England, and is we believe more or less adopted in this country, seems to us puerile in the extreme, and at the same time very reprehensible as a burlesque on one of the most sacred ordinances of religion. We wonder that any respectable person should countenance the act.—*Ed. N. Y. Atlas.*]

Sandwich Islands.—*Commerce.* Capt. Gregory of the U. States ship Falmouth, has transmitted to the Government from Callao, under the date of first of May, a list of the vessels whose owners reside in the Sandwich Islands. The vessels are twenty-three in number, three of which are between 200 and 300 tons burthen, eight between 100 and 200, and the remainder between 20 and 100 tons. The owners of nine of them, including the three largest, are Americans; (Pitman, French & Co., and J. C. James, Esq.;) three are owned by British residents, and the remainder by Sandwich Islanders. The largest vessels owned by the natives are the Neo, of 168 tons the Waverly of 147 tons, and the Karainoku, of 119 tons.—*N. Y. Obs.*

The Comet, says the Alexandria (D. C.) Phenix, may be seen in the south-east quarter of the heavens, if the night be not too dark, between ten and eleven o'clock, near the seven stars. It has no hair or tail, but there is something peculiar in its looks, which distinguishes it from the rest of the celestial family.

Preparatory Study.—A late Convention of Universalists exhibit in their records a *resolue*, that all persons asking admission into their association (as preachers) shall have pursued the study of theology for "the full period of six months!"—provided, they have not before preached upon license from some other religious sect!—*Churchman.*

Mr. Henry Bowen of Boston, has manufactured a permanent die for cloth, which has sufficient consistency to be used as printing ink. With this he has commenced printing upon bleached cotton, with a common book printing press and types.

The Norfolk Herald says that the Martins and Swallows which had deserted that town on the appearance of the cholera, have begun to return.

We understand, (says the Boston Atlas,) that a gentleman of this city has lately given five thousand dollars to Yale College, and five thousand to Harvard University.

POETRY.

THE REST OF SAINTS.

'Tis sweet to roam at twilight hour
Amid the dark wood's solitude;
For there, within the woodland bower,
No thoughts of sorrow dare intrude,

'Tis sweet amid the rustling trees
To hear the night bird's distant cry,
As gently on the passing breeze
It echoes to the deep wood's sigh.

'Tis sweet to watch the glow-worm's fire,
When sitting side the wild-wood rill—
To hear the distant swelling lyre
Echoing from a neighboring hill.

'Tis sweet, when through the air doth float,
Borne by the passing breeze along,
The nightingale's sweet mellow note
In its full tide of evening song.

'Tis sweet to view the moon arise
In all her cloudless majesty,
When glowing from the eastern skies,
She threads her starry canopy.

'Tis sweet when we at distance roam,
To think our friends we soon shall meet,
And when we reach our absent home—
To find all well—'tis sweet, 'tis sweet.

'Tis sweet to meet affection's smile,
Beaming from those we dearly love,
Artless and free from every guile—
To meet them thus—'tis sweet to rove.

Yet, sweeter far, a Saviour's love,—
To worship at Immanuel's feet;
To leave the earth, and seek above
The rest of saints—'tis sweet, 'tis sweet.

[Detroit Courier.]

[From English Songs and other Poems.]

THE WEAVER'S SONG.

BY B. CORNWALL.

Weave, brothers, weave!—Swiftly throw
The shuttle athwart the loom,
And show us how brightly your flowers grow,
That have beauty but no perfume!
Come, show us the rose, with a hundred dyes;
The lily, that hath no spot;
The violet, deep as your true love's eyes,
And the little-forget-me-not!
Sing,—sing, brothers! weave and sing!
'Tis good both to sing and to weave:
'Tis better to work than idle live;
'Tis better to sing than grieve.

Weave, brothers, weave!—weave, and bid
The colors of sunset glow!
Let grace in each gliding thread be hid!
Let beauty about ye blow!
Let your skein be long, and your silk be fine,
And your hands both firm and sure,
And time nor chance shall your work untwine,
But all—like a truth—endure!
So,—sing, brothers, &c.

Weave, brothers, weave!—Toil is ours;
But toil is the lot of men:
One gathers the fruit, one gathers the flowers;
One soweth the seed again.
There is not a creature, from England's King,
To the peasant that delves the soil,
That knows half the pleasures the seasons bring!
If he have not his share of toil!
So,—sing, brothers, &c.

MISCELLANY.

Extract from WINN'S "Two Years and a Half in the Navy."

A MAN OVERBOARD.—"We did not arrive off the harbor in time to enter it that evening. We only got near enough to 'see men as trees walking,' and having hove-to for the night, we turned in with the cheering expectation of dining on 'fresh grub' the following day. But alas! we were doomed to experience another of the reverses to which sea-faring men are liable. In the morning we found ourselves a little to the leeward of our port, and were beating up to windward. We had made the last tack but one previous to entering, and I heard a midshipman eloquently decanting on the 'good cheer' with which he intended to regale his palate at dinner, when a small black cloud which had hung rather frowningly on the summit of Mount Toro, suddenly spread itself along the horizon, and soon appeared like a vast curtain of darkness stretched over all that part of the heavens. The surface of the water, as you looked out upon it in different directions, presented a singular contrast. To windward it was an immense sheet of foam, rapidly and angrily approaching us; to leeward, it was merely wrought into ripples by the light breezes which had fanned it during the morning. The gale struck the ship at first in angry and irregular gusts, but it soon came as if a thousand air-ports had been opened in the sky, tearing up the sea, and driving the vessel before it, as the chafed lion flies from the huntsman. All hands were called, the first lieutenant took the trumpet, the helm was put hard up in order to seed before the gale, and the deck and rigging exhibited the usual scene of regulated confusion on such occasions. The gib-boom was carried away and the jib lost. The sails were all clued up and

furled, and the upper yards sent down and masts housed.—When the ship was thus prepared for the gale, she was hove-to under storm stay-sails, and was soon drifted out of sight of land. It is impossible for one who has never been to sea, to conceive the excitement of such a scene. It is a species of intoxication. The commands of the trumpet, the rapidity with which they are executed, the numberless complicated evolutions performed as if by magic, the roar of winds, the agitated and angry aspect of the waters, and the sublimity of the ship's motions as she 'mounts up to heaven and goes down again to the depths,' produce a scene more grand, more varied, more absorbing than perhaps any other in nature. But much as I love the wild war of the elements, I confess my heart sank within me, and there were many who sympathized with me in this sentiment, when I saw my hopes, on the very brink of Jordan, thus unceremoniously scattered to the wind.

In the afternoon, when the gale was at its height, a man fell overboard. The wind and sea were too high to order men to go in a boat. The officer of the deck, Mr. B., instantly gave up the deck to a brother lieutenant, jumped into one of the quarter boats, and sung out for 'volunteers.' Another lieutenant, a passenger, nobly volunteered his services, and the cutter was soon manned with a sufficient number of men.—She was then lowered away, and put off. Every eye was strained in the direction in which she went; but it was only at long intervals that a glimpse could be caught of her. It was a beautiful and noble sight to see the generous tar, in defiance of danger, dashing through the mountain billows to save a drowning comrade. The poor fellow had been buffeting the waves for half an hour, and was upon the point of giving up, when the boat reached him. When she approached the ship so as to be seen more distinctly, it seemed as if she must certainly be swallowed up by every successive wave, and I several times thought it was a most intensely interesting moment, and was felt to be so by every one on board. Such was the violence of the sea that the only mode of getting the boat's crew on board of the ship was found to be by throwing a rope, over the stern, lashing it round their bodies, letting them jump overboard, and then tricing them up on the deck drenched and dripping with salt water. The officers were hoisted up in the boat. The moment Mr. B. stepped on the quarter deck, Commodore Biddle caught him by the hand, gave it a hearty shake, and declared that he had not expected ever to have that pleasure again. He told him that if he had been on deck when the boat was lowered away, he should not have allowed it to be done.

Two life buoys are always kept at the stern of the ship.—One of them had been let down as soon as it was known that a man was overboard. He had not been able to get hold of it."

HUMAN STRENGTH.—"One of the most remarkable and inexplicable experiments relative to the strength of the human frame, which you have yourself seen and admired, is that in which a heavy man is raised with the greatest facility, when he is lifted up the instant that his own lungs and those of the persons who raise him are inflated with air. The experiment was, I believe, first shown in England a few years ago by Major H., who saw it performed in a large party at Venice, under the direction of an officer in the American navy. As Major H. performed it more than once in my presence, I shall describe as nearly as possible the method which he prescribed. The heaviest person in the party lies down upon two chairs his legs being supported by the one and his back by the other. Four persons, one at each leg, and one at each shoulder, then try to raise him and they find his dead weight to be very great, from the difficulty they find in supporting him. When he is placed in the chair, each of the four persons takes hold of the body as before, and the person to be lifted gives two signals by clapping his hands. At the first signal he himself and the four lifters begin to draw a long and full breath; and when the inhalation is completed, or the lungs filled, the second signal is given for raising the person from the chair. To his own surprise and that of his bearers, he rises with the greatest facility, as if he were no heavier than a feather. On several occasions I have observed, that when one of the bearers performs his part ill, by making the inhalation out of time, the part of the body which he tries to raise is left as it were behind. As you have repeatedly seen this experiment, and have performed the part both of the load and of the bearer, you can testify how remarkable the effects appear to all parties, and how complete is the conviction, either that the load has been lightened, or the bearer strengthened by the prescribed process. At Venice the experiment was performed in a much more imposing manner. The heaviest man in the party was raised and sustained upon the points of the fore-fingers of six persons. Major H. declared that the experiment would not succeed if the person lifted were placed upon a board. He conceived it necessary that the bearers should communicate directly with the body to be raised. I have not had an opportunity of making any experiments relative to these curious facts; but whether the general effect is an illusion, or the result of known or of new principles, the subject merits a careful investigation.—SIR D. BREWSTER.

MAHOGANY.—Some idea of the size and value of the common mahogany, may be formed from the fact that a single log, imported to Liverpool, weighed nearly seven tons, was in the first instance sold for 378*l.*, resold for 520*l.*, and would, had the dealers been certain of its quality, have been worth 1,000*l.* A short time ago, Messrs. Broadwoods, who have long been distinguished as makers of pianofortes, gave the enormous sum of 3,000*l.* for three logs of mahogany. These logs, the produce of one tree, were about 15 feet long, and 48 inches wide. The discovery of this beautiful timber was accidental, and its introduction into notice slow. The first that was brought into England was about the beginning of the last century; a few planks having been sent to Dr. I. Gibbons, of London, by a brother who was a West India Captain. The Doctor was erecting a house in King street, Covent Gar-

den, and gave the planks to the workmen, who rejected them as being too hard.

The Doctor's cabinet maker, named Wollaston, was employed to make a candle box of it, and as he was sawing up the plank, he too complained of its hardness. But when the candle box was finished, it outshone in beauty all the Doctor's other furniture, became an object of curiosity and exhibition. The wood was then taken into favor.—Dr. Gibbons had a bureau made of it, the Duchess of Buckingham another, and the despised mahogany now became a prominent article of luxury, and at the same time raised the fortune of the cabinet maker, by whom it had been so little regarded.—*Library of Entertaining Knowledge.*

A GOOD ONE.—A gentleman in the benevolence of his heart despatched his negro servant with a fine pig in a basket as a present to his minister. On the way was a grocery, at which Jack called to refresh his spirits, setting down his basket out doors, and while he was attending to his whiskey, some rude and wicked fellows took from his basket the pig, and placed in its stead a young puppy. Jack, unconscious of the change, made rapid strides to the house of the worthy minister, and handed him the basket, saying, here is a pig massa send you to eat. The minister uncovering the animal finds the contents of the basket not at all acceptable, and returned the basket to the servant with the message, "Tell your master that I don't eat puppies." "Puppy!" says Jack, "me tho't he pig." On his return he again stopped at the same grocery for refreshment, and the same persons took from his basket the puppy and replaced the pig, and Jack in haste returned to his master. On his arrival, he handed the basket to his master, giving at the same time the message of the minister. "Massa, massa, minister say he no eat puppy." The gentleman raising the covering finds the pig he sent, returned in good order, and says to his servant, "Puppy, Jack: what do you mean? this is a pig." Jack looks at the animal with the utmost astonishment, and exclaims, "me never see sich a creature—he pig when he mind to be, and he puppy when he mind to be."

HOGS FATTENED ON SWEET APPLES.—It appears by an article published in the New-York Farmer, that Mr. William Canfield, of Schohar, Rensselaer county, New-York, owns an orchard wholly grafted with sweet apples, in which he has kept hogs most of the season, where the grass and a little whey has been sufficient to promote their growth. About the time when hogs always manifest a disrelish for grass, the worm-eaten apples began to fall, sufficiently matured to become eatable. As they advanced in size and ripeness they became more and more agreeable, and more nutritious, until the hogs began to fatten rapidly on no other food. The trees were therefore shaken or beaten with light poles, so as to throw down a due quantity of the most ripened fruit. This process was continued until the whole herd was become sufficiently fattened.—Then Indian corn was given in about half the common quantity for about one week, and full feeding of it another week. This brought them to the butchering, and the pork was not inferior to that which is fattened in a more expensive manner. One full grown tree or two inferior ones was found sufficient for a hog, weighing two hundred and fifty pounds.

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THE subscriber, having been appointed College Physician, hereby tenders to the citizens of Gambier and its vicinity his services in the various departments of his profession.

Office directly opposite the hotel.

LEWIS DYER.

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